

most part fragments, within which was enclosed the bones and ashes of the two holy apostles, Philip and James the Less. In removing these holy ashes, about four in the afternoon, to place them in a new coffin, the Commission of Sacred Archeology perceived that exactly in the middle of the level of the *loculo* (or place where the coffin rested) there was a circular space which opened into a *loculo*, lined with similar Phrygian marble, and here there were fragments of bones, ashes, and sponges impregnated with blood. This second labor was done on the morning of the 16th, by the same Commission of Sacred Archeology." The Father General brought news of the discovery to the Holy Father on the evening of the 15th, and the Sovereign Pontiff gave, unasked, 100 Napoleons (\$400) to the Father General, saying to him that there was a little money to buy lime to rebuild the sacred urn for the bodies of the holy apostles. This is his third offering to the restoration of this Basilica.

R O M E.

(Correspondence of the London Tablet.)

February 14th.

His Holiness, whose health is excellent, has held audiences every day during the past week. On Saturday, the 8th, M. de Correlles, the French Ambassador, with his suite, went to the Vatican in state. The cortège consisted of three carriages, and the servants were in state liveries. After the Ambassador's interview with his Holiness he proceeded to visit the Cardinal Secretary of State.

On Tuesday, there was a large assemblage of Cardinals and Bishops, including all the foreign Bishops then in Rome, on the occasion of the promulgation of the decree of Canonization of Blessed Benoit Joseph Labre and the Blessed Andrea Burgia, a Sicilian lay brother, whose life was one of extraordinary sanctity. After the ceremonies usual on such occasions, the Bishop of Arras approached the throne, and in an elegant Latin discourse thanked the Holy Father in the name of his diocese for the glory that accrued to it, and in his own name for the kind thoughtfulness of his Holiness in having had the canonization decreed during his presence *Ad limina Apostolorum*. He further expressed a fervent wish and faith that the newly canonized saint would take under his special protection the Holy Father and France. After the Bishop of Arras had finished his address, the Holy Father arose and pronounced these words:—"God is always admirable in the order of His Providence! Yes, it is indeed He who is the Author of His Church, the great, the beautiful, the immortal work of His holy hands, and He never ceases to protect it in all times, and in all circumstances, and through all conflicts. He has protected it as we see by this morning's Gospel in the third, in the sixth, in the ninth hour, He has protected to the eleventh hour which may be ours. (Sensation.) God has protected it from the beginning; when the fury of tyrants raged against it He opposed to them the courage and constancy of the martyrs—that constancy which inspired weak and timid hearts with strength and resolution, and multiplied the disciples of Jesus Christ. He has preserved it against the audacity of heresy, raising up the sanctity and learning of the doctors, those valiant athletes of the Church who confounded heretics if they could not always convert them, and who were as shining lights of truth and justice to the faithful whom they confirmed in their belief. He protected the Church when her destruction was sought by means of libertinism and passion, opposing to corruption the purity of virgins, the patience of confessors, and that multiplicity of saints who have fulfilled their celestial mission on the earth. God ceases not to protect His Church even in our own days. What is the principal enemy we have now to combat? It is Unbelief. Against this infernal monster there is but one defence; and that is the religious firmness and good spirit of the populations. And behold God gives us largely of this remedy. Who is it that opposes this invasion of incredulity, this climax of all the evils of hell? Not certainly the powerful, the wise of this world, those who are in the high places; no, but the mass of the people, I do not say the lowest of the people, but all that mass of all conditions whom the Church has called the Christian people—*plebs Christiana*. They oppose this incredulity by pilgrimages, by frequenting the churches, by praising God continually. They combat it by approaching the Holy Table, by works of charity, by those pious associations which have for their object the sanctification of Festivals, the care of the sick, the help of orphans, and, in short, all kinds of good works. Well, this good and holy spirit which exists in the populations is in itself a work of God and a pledge of His protection in these unhappy times. And how is this prodigy of the grace of God made more manifest? Just by those frequent occasions, I may say multiplied occasions, which God has furnished in these latter times to the Holy See in the beatification and canonization of saints. And in fact what has happened? There is not a country, scarcely a province, which has not its saint. Their glory is spread through Europe and through the world. When a beatification or canonization takes place the churches of the saint's country are more frequented, his fellow-citizens read his life and find in it encouragement and edification. But a great deal of this pious movement is not limited to the country or province where he was born, or lived; all Christians occupy themselves with his acts, his mode of life, his virtues, his miracles; they meditate on all this, and are lifted into a different atmosphere from that which they ordinarily breathe. They try to imitate the Saint, and they are fortified by his example. Thus God operates, even in our day, in favour of His Church, and lets all men know that the devil cannot overcome, for there is ever a force superior to his, a force that sustains and defends the Church from all his attacks. Now we have before us two new servants of God to aid us in the struggle against modern iniquity. They come surrounded by the splendour of their heroic virtues to cast down the vices of this age—pride, avarice, and luxury. Pride, which acknowledges no God but human reason; luxury, which places its delight in low desires and base delights. These are the three elements of the tree of iniquity. Pride is the root, avarice the trunk, luxury the branches. Under the shadow of this tree come all the hideous and unclean beasts of the

earth; on its branches sit the birds of night and the birds of prey. These two servants of God come and fight for the Church: in their poverty, simplicity, and humility, they overcome pride; with their disinterestedness they vanquish avarice; with their chastity and mortification they are victorious over luxury. O how admirable art Thou O God Eternal and Omnipotent in Thy mercies! Thy Church adorns herself and rejoices, for she has two new heroes and two new saints. Yes! the Church, always contradicted, yet marches onward, she stops not, she slackens not, but still marches swiftly on the road of virtue. The Church, though they curse her name, prays for blasphemers. The Church, detested by all who do not know her, raises her eyes to heaven and says to God, pardon these unhappy ones, they know not what they do. The Church truly pardons and prays for her persecutors, but if there is a question of principles, of sustaining the eternal principles of justice and religion, of defending that treasure of virtue and sanctity which is in her keeping, be it well known that the head, though only the organ of that Church, bows not his head before the injunctions either of the world or the devil, nor will he bow his head though it were to the axe of the executioner. (Profound and immense sensation.) Let us then praise God for His benefits; let us be assured He will never abandon His Church—He will try, will purify, will sanctify His Church—let us pray that He may pour upon it new blessings, and since these Saints belong, one to France and the other to Italy, let us pray that God will especially bless those two countries. May He bless the statesman who rules France, and give him ever good counsels. To those who govern Italy may He say, *Fiat lux!* "Let there be light," that they may be able to come out of the abyss into which they have thrown themselves by walking in thick darkness and in a night of storms. May God bless the millions of Frenchmen and Italians who are faithful to the accomplishment of their duty, who stretch forth their hands to Him to implore His mercy, and who cry *Miserere nostri Domine, Miserere nostri.* May He bless you all, you who are my co-operators in my functions, and since on my shoulders—those of a poor old man—is laid a heavy burden, I also may say that if *senex portat puer regat,* as it is written in the Office for the Feast of Purification which we have lately celebrated. May Jesus Christ be with you. May He be with us all and inspire us with the strength and courage necessary to sustain the rights of the Church; may He give us patience and resignation in our continual trials and in all coming tribulations. May God grant that this Benediction may rest on Me and on all I have named.—*Benedictio Dei, &c.*" This address, delivered with the remarkable fluency and dignity which is characteristic of the Holy Father, produced great emotion in all present. On Monday and Tuesday there were large general audiences. On Thursday there was an audience of over 400 persons representing various charitable institutions, presided over by the Marquis Girolamo Cavalletti, who read an address in their name.

HISTORY OF OUR SAVIOUR JESUS CHRIST.

BY THE ABBE J. E. DARRAS.

(Translated from the original French for the New Zealand TABLET.)

HITHERTO the circle of our investigations has ranged beyond the sphere of the Greco-Roman world. Let us enter into the midst of this world, whose intellectual and social wounds we have been elsewhere attempting to probe. We shall there find the same faith in a future Redeemer, whom Aristotle names "the true Liberator and Saviour." "It is this God, begotten before all the gods," says Plato, "who gives peace to mankind. He inspires meekness and extinguishes hatred. Merciful, good, revered by the wise, admired of the gods; those who do not possess him, ought to desire to possess him, and those who do possess him, should preserve him carefully. He cherishes the good, and from the wicked he withdraws himself. He sustains us in our labors; he re-assures us in our fears; he governs our desires and our reason; he is the Saviour of Saviours, the Glory of gods and men, and their surpassingly good and noble leader; we ought ever to follow him, and sing to him hymns of praise." Did Plato then possess this God-Saviour? No. He tells us in another passage that "He will come one day to teach mortals." Beforehand, however, he implores him. "In the beginning of this discourse," he says, "let us invoke the God-Saviour, that by an unusual and marvellous teaching, he may save us, instructing us in the true doctrine." We remember the profession of faith of Socrates, already cited. It is important to give the passage at full length. The philosopher, after having shown that God has regard neither to the multitude nor to the magnificence of sacrifices, but solely to the disposition of the heart which offers them, dares not undertake to explain what these dispositions ought to be, nor what we should ask of God. "It is to be feared," he says, "that, deceiving ourselves, we ask from God real evils, which we take for blessings. We must wait then, till some one comes to teach us what ought to be our sentiments towards the Gods and towards our fellow men." Alcibiades: "Who will be this master, and when will he come? With what joy shall I not hail him, whoever he may be." Socrates: "It is one to whom even now you are dear; but, in order to know him, the clouds which darken your mind and prevent your discerning clearly good from evil, must be dissipated, even as Minerva, in Homer, opens the eyes of Diomedes, that he may discover the God hidden under the figure of a man." Alcibiades: "Let him dissipate this thick cloud then, for I am ready to do all that he shall ordain, in order to become better." Socrates: "Again, I say to you, He, of whom we speak, exceedingly desires your good." Alcibiades: "Then it seems to me that I would do better to put off my sacrifice till the time of his coming." Socrates: "Certainly, that is a safer course than to run the risk of displeasing God." Alcibiades: "Be it so. We will offer the crowns and gifts prescribed by the new law as soon as I shall see that much desired day. I hope, through the favor of the gods, that its coming may not be delayed." Whence did Socrates and his interpreter Plato imbibe these notions, so opposed to the pride of philosophers? No doubt, says the learned Brucker, the traditional doctrine of a Mediator between God and men, participating at once of the divine and human